# 1

# Introduction

- Vedanta ideas are extremely sophisticated techniques for growing oneself in a very methodical manner both physically and psychologically, in order to survive calmly as a conscientious citizen. In actuality, it can be stated that both are extremely advanced medical fields which current sciences are still unable to fully understand (Manjumdar, A. (n.d.)).

  From the previous book (Vedanta as a Foundation Model of Mind Learning Patterns: A Cellular Level Theory), we inferred that*:*

- According to SP and Avalon (p. 124), consciousness is neither a feature of the body nor a brain function. 'Spirit' in the sense of Pure consciousness (Cit, Samvit) is the ultimate irreducible reality, from which Mind and Matter proceed as its Power (Śakti). There is only one spirit. Atma, self's manifest form, is Spirit. Its vehicles are the five types of Bhuta, or Sensitive matter, and the senses, or Indriyas, and Mind, or Antahkaranah, working with Manas (SP, Avalon, p. 30) (Manjumdar, A. (n.d.)).
- Our awareness spreads into the infinite and our heart opens as we enter our deeper consciousness. The pure, serene heart offers release from the cycle of reincarnation and reflects the Absolute (Frawley, D., 1997), getting our mind directed towards the centre of the nucleus in the cell, referring to the paper, "***Proof of Existence of Soul in Human Cells: A Comparison of Vedantic Science to The Modern Science (We Are Creating Ourselves***!)"

- Where, the book, *Nervous System in Yoga and Tantra (Implication in Ayurveda*. (Manjumdar, A. (n.d.)) in page 4, says, "The real man is behind the mind (Manas), the mind is the instrument in his hands, it is his intelligence that is percolaling through the mind"
- Each cell has its own source of light.
- Mind (impression at cellular level taps on soul (light of consciousness) to perform its activities) (akashic mind through akashic space medium)
- It is through the presence of an akashic mind in the center of the nucleus that we manifest what we desire and deserve
- This model can be applied to robotic processing in the context of mind-learning patterns.
- The vedanta model of working patterns explains why and how human experience a transcendental state.
- This model clearly says that we, as a soul through mind impressions, are creating ourselves (lifecycles too).
- The concept of storing as said by western science is not to be true according to Vedanta, as Vedanta concentrates more on projected memory storing through accessing mind impressions as guided by the cosmic mind (referring all 3 states) by mirroring the human mind (for more details on this, refer paper: *Mirroring the Human and Cosmic Mind in the Study of Categorized Karmas: We are Governing Ourselves*!).
- The concepts of telepathy, manifestation, out of the body experiences and beyond scientific experiences can be explained by this model of mind learning patterns.
- Generally, as western science ignores and seperates mind from the body, the organs of actions are kept away; nevertheless, this model of mind learning patterns explains the same not to be done.

- The concept of collective consciousness becomes explainable through this model, thereby teaching that purification of cells reflects purification of the mind and of course the body.
- In book 1 (Vedanta as a Foundation Model of Mind Learning Patterns: A Cellular Level Theory), we learned that generally, mind is understood in terms of the nervous sysytem however, technically speaking, every cell is associated with its own mind or/ and body. As the book (Vedanta as a foundation model of mind learning patterns: a cellular level theory) says, at the mind works at the cellular level. So, this book deals with the explanations of the mind in the context with body and not as separate a entity.
- As described in the last book (Vedanta as a Foundation Model of Mind Learning Patterns: A Cellular Level Theory), there is a difference between akashic space and akashic mind. Akashic space is a medium through which the akashic mind acts through, but akashic space can also be loosely used an akashic mind as it provides, medium to act over it.
- In my previous studies, we have mentioned causal, subtle, and gross body but have not studied about their function in detail in this body. We will study about these functions from a cell's point of view.
- In my previous book (Vedanta as a Foundation Model of Mind Learning Patterns: A Cellular Level Theory), we had learned that groupism is enough for the thought process, as the whole mind is not required for processing any thought process; however, it is important to remember that all such collective makes the parallel thought process; making to understand as a whole and this leads to the level 3 that is; whole mind level understanding.
- In last book (Vedanta as a Foundation Model of Mind Learning Patterns: A Cellular Level Theory), we had learn't that

spiritualistic information loss involes the loss of information due to the limiting sense organs given. However, this means that the information loss can be in the sense of understanding level too.

- We have studied the topic of What Is Thought? Identical to gravitation or repulsion. Thought is a force. We get force from our food, which also gives our bodies the ability to move and do other functions. It adds what we refer to as thought to others, the finer forces. Thus, we discover that although the mind seems intelligent, it is not. Why? Because it is the work of the intelligent soul. The mind is the only organ that allows one to perceive the outside world.
- Furthermore, the true man is concealed behind the mind, which serves as the tool in his hands and a conduit for his intelligence. The mind does not become intelligent until you are behind it. When man abandons it, it crumbles and vanishes. CITTA is therefore understood. It is the mental stuff, and VRTTIS are the waves and ripples that arise when outside factors affect it. This is our universe, these VRTTIS.

*In this book, we will concentrate on:*

- Akashic mind (supreme/brahman's/krishna/god/light of consciousness/soul's mind) is sometimes used as akashic space w.r.t., certain contexts, as in that context, it obviously meant akashic mind (especially when in the context of center of the nucleus)
- The explanation of free will and non-freewill at cellular level explained in this book, is highly subjective and non-predictable because of the akashic waking state working in real time. (Refer paper: ***Mirroring the Human and Cosmic Mind in the Study of Categorized Karmas: We are Governing Ourselves***!)

- Akashic frequencies are the frequencies of the waves of mundane existence (mind impressions in this context) that are working upon us.
- Sometimes, instead of using mind state specifically in context of the applicable waking-, dream-, deep sleep – state from akashic state to a vedantic state. I have loosely used the term akashic space or/ and akashic mind. However, it only means-
- In materialistic intelligence- akashic waking state.
- In spirituial intelligence- akashic dream state.
- In vedantic intelligence- akashic deep sleep state.
- Also, when it comes to freewill, we are talking about the akashic waking state and if it is non- freewill, then we are talking about akashic deep sleep state (no activities [effect] but cause is present).
- The complexity of working intelligence at all three levels: materialistic, spiritualistic and Vedantic are beyond one's understanding with the instrument of mind gotten.
- This model explains how freewill and non-freewill dance in the MLP at the cellular level.
- When I say MLP in terms of emotions, motivation or in any other context, then it does not mean that they undergo certain feelings, but it means that they carry the reflection of what we are feeling through a subtle body (this is in the manuscript). This idea of understanding goes with other concepts such as social learning, etc. concepts in the manuscript.
- I have directly and briefly described categorizing karma according to the mind states in this book where the concept of freewill and non- freewill is discussed in consideration with neuroscience, which seemly argues the non-presence. For detailed explanation of the same. Refer paper: *Mirroring the Human and Cosmic Mind in the Study of Categorized Karmas: we are Governing Ourselves!*

- Also, MLP when used without mentioning that it is working in level 1 or 2 or 3 in sections where any level is applicable, then it is understood that it is told with respect to all three levels.
- I have explained the Pancha kosha theory in terms of western science relating to cellular functioning components aligning nervous system components.
- In certain parts of the manuscript, you will find an explanation that is very limited to MLP and no bothering of cellular function there. Nevertheless, it does not mean that the work is not a cellular level function.
- In this BOOK, wherever the "individual/ individuals" word is found, then that can either mean organism, human, MLP three special levels or teams of all three levels according to the respective intelligence. This is written in brackets.
- Susruta's assertion that the Hṛdaya is the unique seat of consciousness that sustains the Prāṇa carrying nādīs is supported by this book.

*In addition to the above points, this book stresses:*

- Due to the cellular nature of the mind, we can say that, "Mind and breath are linked together like a bird with two wings. Thought moves with the breath and breath, in its movement, generates thought" as the book ayurveda and the mind says, and so why this model of mind learning is important and necessary.
- Since the explanation regarding the working of Vedanta model of mind learning patterns involves the theories from the western side. Future researchers are required to rediscover such non-vedantic concepts found in the book from the POV of Vedanta and take this research forward evidences for the explanations of the cases explained in the current book and verify such discussions in the scriptures related to the mind for further detailed studies.

# 2

# Verification and Validation of Book 1 Vedanta as A Foundation Model of Mind Learning Patterns: A Cellular Level Theory

In the domain of Vedanta, a comprehensive understanding of the mind necessitated the groundwork for understanding the fundamental principles of mind learning patterns. One crucial aspect was the verification and validation (v and v) exploration. Although this is not the primary focus of this book, understanding v and v is essential for ensuring that our methodologies and theories are grounded in accuracy and reliability.

## 2.1. Cells Reflecting both the Body and Mind

Book 1 (Vedanta as a Foundation Model of Mind Learning Patterns: A Cellular Level Theory) says that each cell possesses its own mind and body, where mind and body in reality is one and the subtle nature of the mind separates it from body. Here are the supporting points:

The idea that cells can reflect the body and the mind is investigated in a number of scientific fields and investigations. The following are some findings from pertinent studies:

1. *Body-Mind Integrative Science*: This field studies how the mind's influence and the body's physical state can be reflected in cellular processes. This covers the effects of exercise and

models of autonomous control on the behavior of cells (Atomi, Y. et al. (2018)).

2. *Mind-Body Medicine*: Research suggests a close relationship between the mind and body because stress and mind-body medicine practices affect telomere length, inflammatory processes, and cellular aging (Esch, T., Kream, R. M., & Stefano, G. B. (2018)).
3. *Telomerase Activity and Adult Stem Cell Counts:* According to Rao, K. S., Chakraharti, S. K., Dongare, V. S., Chetana, K., Ramirez, C. M., Koka, P. S., & Deb, K. D. (2015), intensive mind-body therapeutic programs can improve telomerase activity and adult stem cell counts, indicating improvements in both the body and the mind.
4. *Skin Conditions and Mental Well-Being*: Research indicates that skin conditions such as psoriasis, acne vulgaris, rosacea, and atopic dermatitis can reflect mental health when they are associated with psychiatric co-morbidities like depression and anxiety. (Rivers, J. K. & Mar, K. (2023).
5. *Grief and Cellular Response*: Research on grief combines immunology, psychology, and neuroscience to examine the physical and mental effects of bereavement, emphasizing the connection between psychological and physiological reactions. (M.-F. O'Connor, 2019).

All of these studies point to the fact that cells do, in fact, mirror the body and the mind, illustrating the complex relationship between mental and physical well-being.

## 2.2. Cellular Level Working of an Organism in Context with Mind States:

The book ***Nervous System in Yoga and Tantra*** *(Implication in Ayurveda)* (Manjumdar, A. (n.d.)) demonstrates how the nervous system functions in a way that is consistent with current science,

but the idea of mind is at odds with this. The best example of this is the working of yoga nidra practice, which says: "The practice of Yoga Nidra is based upon rotation of consciousness, in which the conscious-ness is taken through the different parts of the body, and this is the secret of its effectiveness" (refer pg: 328; Manjumdar, A. (n.d.)). This clearly indicates that mind states are working at the cellular level.

- ***Cellular level information:***

The mind model supporting the mind inwards, which can see subtler components in a cell as the book, *The Yoga Sutras of Patanjali* (Bryant, E. (2009)), *which* says (pg 150-151), "This process of penetrating into the subtle or essential nature of an object might be analogous to seeing a piece of ice as a hard chunk of solid substance, or perceiving its deeper nature as essentially the fluid element of water, or, deeper still, as solidified vapor. And one can go further in the analogy and see all of these as a combination of yet finer entities–hydrogen and oxygen molecules and these can in turn be dissolved into their still finer subatomic physical constituents. As this principle that a gross object is in fact constituted of finer and then still finer energies and elements"

Furthermore, going in too deep, such concepts are even validated by modern science when it says each cell replicates whole body, supporting the theory of the body working on a cellular level.

- ***Each cell replicates the whole body:***

  Molecular biology is the foundation for the theory that every cell has the genetic material needed to replicate the entire body. This idea is predicated on the knowledge that a cell's genetic material, specifically its DNA, contains the instructions necessary for the growth, operation, and reproduction of the entire organism.

The following citations and references offer proof of this idea:

1. *The Structure of DNA and Its Role in Heredity:*
   - Watson, J. D., & Crick, F. H. C. (1953). "Molecular Structure of Nucleic Acids: A Structure for Deoxyribose Nucleic Acid." "Nature", 171(4356), 737-738.
   - This groundbreaking study explains how DNA's double helix structure allows it to carry genetic information.
2. *Genetic Totipotency:*
   - Gurdon, J. B. (1962). "The Developmental Capacity of Nuclei Taken from Intestinal Epithelium Cells of Feeding Tadpoles." "Journal of Embryology and Experimental Morphology", 10, 622-640.
   - Gurdon's experiments demonstrated that differentiated cell nuclei retained all the genetic information required for development and could control the growth of an entire organism.
3. *Cloning and Genetic Identity:*
   - Wilmut, I., Schnieke, A. E., McWhir, J., Kind, A. J., & Campbell, K. H. S. (1997). "Viable Offspring Derived from Fetal and Adult Mammalian Cells." "Nature", 385(6619), 810-813.
   - In discussing the cloning of Dolly the sheep, this paper demonstrates that all the genetic material required to create a new organism is present in a differentiated somatic cell.
4. *Stem Cell Research:*
   - Takahashi, K., & Yamanaka, S. (2006). "Induction of Pluripotent Stem Cells from Mouse Embryonic and Adult Fibroblast Cultures by Defined Factors." "Cell", 126(4), 663-676.

- The idea that every cell contains all the genetic information unique to the organism is supported by this research, which demonstrates how adult cells can be reprogrammed into pluripotent stem cells. These stem cells can then differentiate into any type of cell.

The concept of cellular totipotency and the possibility of cellular regeneration and cloning are supported by these references, which offer compelling evidence that every cell has all the genetic information needed to replicate the entire organism.

So, when Swami Vivekananda (Vivekananda, S. (2016)) says, about ida and pingala of the yogis in the spinal cord? So, then is he wrong? Of course! Not! but it might mean the replication of the cell working based on that location. This might be the meaning.

## 2.3. Proof of Working of the Order of Manas, Buddhi and Ahamkara

The order of the working modes (manas, buddhi, ahamkara) of mind states explained in book 1 (Vedanta as a Foundation Model of Mind Learning Patterns: A Cellular Level Theory) can be proofed by referring to the book by Edward (Bryant, E. (2009)) which states: Images from the sense objects are received by the senses, arranged and thought of by the manas (the citta's organizing and thinking aspect), and then presented to the intellect. The intellect takes on the form and characteristics of these inanimate objects of experience, ideas, and thoughts despite being inanimate. Vijñānabhikṣu likens this process to pouring liquid copper into a mold and the copper taking on the exact shape of the mold, though the forms that the Buddha is molded into are very subtle and spiritual. The vṛttis mentioned by Patañjali in this sutra are these thoughts and ideas that are formed from the citta (Bryant, E. (2009)).

Further, he continues, this process can be compared to the representational and translucent nature of photographic images captured on film from dull, opaque external objects, or to the representational and translucent nature of geometric patterns on a stained-glass window (Schweitzer). That is to say, because of the opaqueness of matter, images on film or in stained glass are not transparent enough to let light pass through them, unlike the original, gross objects they depict (because of the larger tāmasic component). However, they are also representational in the sense that these outside objects are still implicitly depicted as shapes in the stained-glass windows or images in the movie, which only become apparent when light shines through them (Bryant, E. (2009)).

Note: Here the Tamsic component refers to the nature of the deep sleep state (the causal state with no effect)

This is even confirmed by another relevant source:

Antahkarana (the internal instrument) is the grouping comprising the organs (indryas), the mind (Manas), the determinative faculty (Buddhi), and the eld egoism (Ahamkara). These are the citta, or various processes in mind staff. The citta's thought waves are referred to as vṛttis, which means "whirpool" in English. Within the human body, there is a force known as the thought (Cittadhāra). We receive the force or energy known as Prāṇa-Śakti from our diet, and the body uses this energy to power motion and other bodily functions. It also expels finer forces through thought. It is evident that the mind lacks intelligence as a means of perceiving the outside world (Manjumdar, A. (n.d.)).

## 2.4. Proof of Avastas to Modes of Antahkarana (Manas, Buddhi, and Ahamkara)

- **Jagrath avasta- Manas**

  The mind, or manas, senses the outside world and needs an outside impression to function. Manas is the outer layer of

consciousness (turiya state) that connects us to the present moment and is symbolic of Jagrath avasta. All sensory reactions, which are mostly subliminal, are contained in manas (Frawley, D. (1997)).

Since this working avasta is associated with manomaya kosha (lower mental body + pancha jyanendriya + manas) (Manjumdar, A. (n.d.)) which aligns with the concept described in book 1 (Vedanta as a Foundation Model of Mind Learning Patterns: A Cellular Level Theory) which says,

Manomaya kosha= adulthood mind (mlp is considered but shankar dravyam working predominantly)

- **Swapna avasta-Buddhi**

  Intelligence, or buddhi, sees and knows both internally and externally. The middle layer of consciousness, or turiya state (which stands for swapna avasta), is called the buddhi, and it is through it that we are able to observe both the short-term and long-term phenomena (Frawley, D. (1997)). Since working avasta is associated with vignaynamaya kosha (higher mental body + pancha jyanendriya + buddhi) (Manjumdar, A. (n.d.)) which aligns with the concept of book 1 (Vedanta as a Foundation Model of Mind Learning Patterns: A Cellular Level Theory) which says,

  Vignaynamaya kosha= childhood mind (mlp is considered but krishn dravyam working predominantly)

- **Nidra avasta = Ahamkara**

  Many books often play a confusing role when using the word "self". Sometimes, it is seen as self and sometimes as "false ego" (sometimes mentioning it as ego). However, "Vedanta as a foundation model of mind learning pattern: a cellular level theory" confirms it as a "jiva" or a "brahman" considering POVs depending upon the contexts used. Going with the book, ayurveda and the mind by David Frawley, when says, there

is a sense of self governs behavior behind the three levels of consciousness, intelligence, and mind. Every thought is based on the idea of the self (Frawley, D. (1997)). The self here means, 'ahamkara', which point towards jiva.

## 2.5. Proof of Akashic Space and Akasha

We had discussed this concept in our previous book in the context of Western and Indic knowledge of why we should include this in mind model learning, however, there is another strong reason to consider this element and this reason evidently discussed by David, who states, the ether element of Nature is the primary creator of the mind. The mind is, in substance, all-pervading, open, and expansive like space. Similar to space, it is infinitely capable of containing forms without running out of them. Mind's space increases with its level of evolution. The mental space is less expansive in the less evolved mind (Frawley, D. (1997)). Here ether is the akasha element.

## 2.6. Proof of 'Groupism' in Mind Learning Patterns

- The groupism concept explained by book 1 (Vedanta as a Foundation Model of Mind Learning Patterns: A Cellular Level Theory) is supported by David Frawley's book, "Ayurveda and the mind, the healing consciousness (Frawley, D. (1997))," which states, There are several restrictions resulting from the mind's atomic makeup. We can only Concentrate on one thing at a time. The nature of our awareness is that it is always changing. This enables us to focus on particular directions with our attention. However, it also gives the mind a propensity to become limited and only attach itself only viewpoints it has already encountered. We attempt to construct the whole by piecing together different points of view, but we never truly see it. This process confines us to a single viewpoint, and no

matter how many viewpoints we have, we will always overlook something.

- There are also collective and cosmic analogs of the mind. The sensory activity of other earthly creatures is its collective side. The psychic environment in which we exist is shaped by the sensory influences of living things. There is a residue or afterglow left by sensory impressions. There are remnants of animal senses throughout the Earth's atmosphere. The psychic atmosphere is becoming more negative and destructive as a result of the mass media's radio waves introducing unwholesome impressions. The sensory activity of all creatures is the cosmic side of the mind. It is dominated by visions of the great Gods and Goddesses who create the heavens of subtle impressions via the Cosmic Mind. Form, color, and sound are used in meditation and ritual to help create a positive psychic atmosphere and link us to the Cosmic Mind (Frawley, D. (1997)) says that parts of the mind referring to groupism are all responsible for the thought process.

## 2.7. Mind States to Waves

The mind states in the Vedanta model of MLP can be proven in terms of projections of brain waves (our Bharatiya ancestors called these waves as vrittis).

**From states to waves:**

- In the waking state, beta waves are predominant.
- Alpha waves predominate during light meditation or relaxed wakefulness.
- Theta waves are mostly present during REM sleep dreaming.
- Delta waves are predominant during deep sleep (NREM sleep).
- **Turiya State:** a transcendental state connected to pure consciousness that extends beyond quantifiable brain wave projections.

## 2.8. Soul

The location of the soul (light of consciousness) is already discussed in our previous book (Vedantaas a Foundation Model of Mind Learning Patterns: A Cellular Level Theory). Again, this is confirmed by David, when he says that the heart is considered the center of consciousness in Ayurveda. This is the core of our inner knowing, not the physical heart. This center is not to be confused with a real place, it permeates every thought we have. To find that pure light beyond the mind, we must learn to search (Frawley, D. (1997)).

## 2.9. Nervous System

The book, the yoga sutras of pantanjali (Manjumdar, A. (n.d.)) seems to support the nervous system while aligning with the idea of Vedanta as a foundation model of mind learning patterns.

Though current knowledge of ayurveda seems unmapped to nervous system by modern science; the idol of jagannath puri resembles the brain portion on the back side (see diagram on page 759) of book, ***Nervous System in Yoga and Tantra*** *(Implication in Ayurveda) (*Manjumdar, A. (n.d.)).

## 2.10. Dominance and Suppression of Gunas

The dominance and suppression of gunas are supported by the book, the yoga sutras of pantanjali (Manjumdar, A. (n.d.)).

## 2.11. Replacement of Mind States

In our previous book, we learned that we can replace the mind states in accordance with western science but had not seen how. Below is the explanation:

In addition to, please note that, the replacement does not mean that they are equivalent but confirms that they can be placed in such an order (as explained in the book 1 (Vedanta as a Foundation Model of Mind Learning Patterns: A Cellular Level Theory))

The following points are from this reference:

Manjumdar, A. (n.d.). ***Nervous System in Yoga and Tantra*** (Implication in Ayurveda). Nag Prakashan. Retrieved July 11, 2024, from https://www.nagprakashan.com/en/product-page/nervous-system-in-yoga-and-tantra

- **Jagrata Avasta** (Waking state) and conscious mind state

  It is the state in which sense objects are perceived by the sense organs, aligning with the concept of the conscious state as described.

- **Swapna Avasta** (Dream State) and subconscious mind state

  It is the state in which the sense organs are shut off. The mental images created by the impressions of the Jagrata experience are consciously to the soul (Ātmā). At this point, the mind stops logging new sensory experiences, and the Buddhi works on the information the mind has already processed while awake.

  Swapna is the objectification of the different perceptions that the mind forms, which is consistent with the functioning of the subconscious mind state.

  Working understanding of the dream state: Though impressions are generally regarded as having very little comprehension, dreams are actually the result of subtle mental activity. Typically the dominant impressions of day-to-day activities become illuminated, but sometimes more profound samskaras surface. It is disturbed by Rajas and Tamas, which results in nightmares and restless nights (Frawley, D. (1997).)

- **Nidra Avasta** (Dreamless sleep state) and unconscious mind state

  This is the state where the mind itself is withdrawn. Though this state doesnot follow unconscious mind state working; this avasta is best placed according to the mode of ahamkara (the working mind) and the only left option to place in this position.

## 2.12. Contradiction of Sattva Guna in Third Mind (Manas) State

In previous book *Vedanta as a Foundation Model of Mind Learning Patterns*: *A Cellular Level Theory*, we discussed that the mode of operation of gunas are as follows:

Jagrath Avasta- sattva, rajas, tamas

Swapna Avasta- sattva, rajas, tamas

Nidra Avasta- tamas

If this is the case, then, one may ask, how come sattva guna guide us through nidra avasta if sattva is absent in nidra case?

Well, this can be explained by the sentences found in Brahma Sutra Bhashya of Shankaracharya (Sankaracarya. (2015)) in page number 49 respectively:

"Again, it has been argued that even Brahman cannot have omniscience in the primary sense, for if It is an eternal knower, It cannot have any independence as regards the act of knowing"

The quoted sentence tells that the mode of sattva guna (omniscience mode of working) is not possible in the nidra avasta when considered with samskaras; dualism (primary sense).

Now, refer this quote from page 48:

"So long as Sattva is not illumined by the consciousness (of the witnessing soul), no change in Sattva can be called knowledge;"

This quote clearly says that until sattva guna is not illuminated by the witnessing soul; rajas guna in this mind state gets out of the context. Therefore, "tamas" in this mind state is appropriate in this case supporting our previous book.

Nevertheless, in some frameworks, I came to know that the three modes of **gunas** are kept intact for all three mind states (in a single frame; probably considering a cell) with the idea that it works in a predominating fashion; however, I could not find the same explanation accordingly. This has to be investigated further to explore the sum same in greater detail.

## 2.13. Summary of Points

That is why the book Bryant, E. (2009) *The Yoga Sutras of Patanjali* says, "The purusa soul is cloaked in these psychic layers prior to receiving a gross body and senses" (refer to page no. iii). Henceforth, "the soul becomes misidentified with the world of change, through the changing states of mind" (refer to pg. no. 15 of Bryant, E. (2009)). All of our vitality, creativity, and positive energy are governed by the soul. It upholds the higher consciousness of the master Prana, known as **Chitta**. Everything that was mentioned in relation to this also applies here (Frawley, D. (1997)) where soul here is "**jiva**- projected mind impressions"